

Exploring the Pinoy Version of the Bible: A Multiple-Method Approach

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Abstract

The Pinoy version of the Bible was released by the Philippine Bible Society (PBS) in September 2018. After its publication, concerns have been raised about the translation. Filipinos and church members are questioning its reliability and effectiveness in church settings. The goal of this paper is to explore the Pinoy version of the Bible through multiple approaches: a register analysis to identify the key features of the language used in the translation, a survey to find out who among the people group accepts it and at what level, online forms and face-to-face interview to acquire the different perceptions of the research participants. The study was conducted with different people groups in the church namely: youth, men, women, leaders, and elders. There are 100 participants in total. This is in connection to assuring accessible and equitable quality education and encouraging opportunities for lifelong learning for all, which are the main objectives of Sustainable Development Goal 4 (SDG 4) that are essential for resolving inequalities in the quality and accessibility of education, especially for vulnerable groups such children from low-income households, those residing in rural regions, people with disabilities, and refugees. The findings of the study revealed that youth and leaders accept the Pinoy version, acceptance level for the youth, and slight acceptance for the leaders. On the other hand, men, women, and elders did not accept the translation. In another finding, all of them agreed that the linguistic features (English Nouns, English Adjectives, Prefixes, Transition Words, Contraction, Shallow Words, and Code-Switching) in the translation are factors in their acceptance. Furthermore, the following major themes evolved from data analysis: Translation Concerns, Lack and Loss, Specific Audience, and Strong Points. Subthemes that emerged from the data are as follows: Pure

Language, Confusion, Shallow and Informal Translation, Holiness and Seriousness, Meaning For the Younger Generation, Age Factor, Easier to Understand, and Trending.

Keywords: Pinoy version, people group, linguistic features

Introduction

Over the years, religion has been part of everyone's life. It has been a great help for every person to live a life with guidance. Christianity is the most numbered religion in the Philippines. It is due to the history and colonization. Today, there are 81% of Filipinos belong to the Roman Catholic; other Christian sects are about 11%, and Muslims are around 5.6%. This is not just true in the Philippines but in the whole world. Statistics (2010) project that (31%) of the 6.9 billion people are Christians.

Jesus is central to Christianity, with the Bible as its foundational text. The term "Bible" comes from the Greek word "Biblia," meaning "book." It has two parts written over 1,600 years by 40 authors: the Old Testament and the New Testament. The original texts were in Hebrew, Greek, and Aramaic, with Greek used for the New Testament. Early writings were on fragile papyrus, leading to many corrections over time.

The first English translation of the Bible was the Wycliffe Bible in 1320, followed by the first printed Bible in 1454. The King James Version (KJV) was published in 1611, and most modern translations emerged in the 20th century, some based on original texts and others on earlier translations. Over time, translations have been made into various languages for readers' benefit. In September 2018, the Philippine Bible Society (PBS) released the 'New Testament Pinoy Version' to help Filipinos read the Bible in everyday language, reflecting the speech of students, workers, and families. However, this new version has sparked debate among church members regarding its effectiveness and reliability, with some advocating for its use as a better option for Filipinos.

Due to the issues that arise, the researcher wanted to study the language used in the Pinoy version of the Bible and the perception and acceptance of the members of the church.

If this problem will not be addressed as early as possible, there is a big possibility that it will result in a misunderstanding between church members and a misinterpretation of the content of the Bible. To establish faith in someone, the Bible, which is the foundation of the belief, must be reliable and effective on the part of Christians.

In line with Sustainable Development Goal 4, which focuses on giving inclusive and equitable quality education for all, the researcher wanted to help the members of the church and the concerned individuals to understand the language used by Pinoy. To do this, the researcher used a multiple-method approach: a register analysis of selected passages in the Bible. The people group of the church were used as participants of the study to collect data (interview and survey) and to know if they accept it or not. For the perception of the members, a thematic analysis was conducted.

The general problem was to understand the language used in the Pinoy version of the Bible and the perception and acceptance of the people group in the church.

Specifically, the study sought answers to the following questions:

1. How may the church members be described according to their group?
 - a. Youth

- b. Men
 - c. Women
 - d. Church Leaders
 - e. Elders
2. Which people group accepts the Pinoy version of the Bible?
 3. What constitutes the linguistic features of the Pinoy version of the Bible?
 4. Do the linguistic features of the “Pinoy” version influence the acceptance of it among the respondents?

This study benefits Christians, Filipinos, Bible translators, and future researchers. For Christians, it enhances understanding of the new Bible translation and offers insights into various church members' views on the Pinoy version, promoting informed conclusions. Filipinos can take pride in reading the Bible in their everyday language. Bible translators may use the findings to inform future translations into other languages. Academics will find new perspectives on language, culture, and religion, making the study valuable for research and coursework. Additionally, it encourages further exploration of the Pinoy New Testament, deepening insights into this translation.

To achieve its objectives, the researcher integrated several theories: Bally's Stylistics (1909), Larson's Meaning-based Translation Theory (1984), de Saussure's Word Formation Theory (1919), Halliday's Register Theory (1969), Nida's Dynamic Equivalence Theory (2003), and Newmark's Semantic and Communicative Translation Theory (1981).

Stylistics was used to describe how a text functions and derive meaning from words. Meaning-based Translation Theory guided the exploration of a text's primary meaning and language construction. Word Formation Theory addressed the formation of words in the Pinoy version, while Register Theory provided context by explaining not just what language is but what it means. Dynamic Equivalence focused on translation quality, a key concern for readers. Finally, Semantic and Communicative Translation Theory helped maintain the original culture of the text.

The study aimed to understand the language used in the Pinoy version of the Bible, focusing on members of the Assemblies of God in Bataan, including youth, young professionals, adults, deacons, and elders. The researcher specifically analyzed the words of Jesus in the four Gospels through register analysis. Participants excluded those unfamiliar with the new version or who had not read it.

Methodology

To achieve the study's objectives, the researcher employed a multiple-methods approach, combining qualitative and quantitative methods. This included online interviews via a Google form questionnaire and register analysis for data collection.

A systematic combination of these methods allows for clearer connections between factors and results (Fielding, 2008). The multi-method approach was essential for analyzing church members' perceptions and the acceptability of language used. By integrating both qualitative and quantitative data, the researcher aimed to gain a comprehensive understanding of the complex events under investigation.

According to Rossman and Wilson (1985), using a multi-method approach would better understand the complex phenomenon, unlike using a single approach or method. The difference between the two is that mixed methods combine qualitative and quantitative methods. On the other hand, the multiple-method approach utilizes the two methods (Morgan, 2015). In addition, Cresswell and Clark (2007) mentioned that it must be critical to differentiate it from many types of either qualitative or quantitative studies.

Research design is like a bridge. It is used to build research and to see the connections among parts to answer research questions (Trochim, 2006).

First, the researcher started by gathering information and context about the translation and collecting initial data about the perceptions of the church members in the Assemblies of God Bataan. Then, questions were formulated, considering related literature and studies within the topic.

This methodology was suitable given the need to interview church members. Their responses provided data to analyze acceptance levels of the translation. Additionally, a register analysis of the four Gospels, focusing on Jesus Christ's words, was conducted to identify key language features and their impact on translation acceptability. A thematic analysis of the members' responses helped develop themes and subthemes.

The study targeted Assemblies of God church members in Bataan, including ten churches. Participants were selected based on criteria: only those who had read the Pinoy version of the New Testament were included, while those who had not were excluded. To ensure confidentiality, churches were coded. A profile table detailing the approximate number of members for each church was also provided.

The semi-structured interview sheet incorporated items from various sources, including books and research papers on special education issues, as well as informal interviews and observations by the researcher. The reliability and validity of the interview sheet were confirmed through expert validation, ensuring its accuracy and legitimacy. The pastor reviewed the guide questions prior to their use in the study, and Jesus Christ's words were analyzed for key language features in the Pinoy Bible version.

For effective data collection, a semi-structured interview and an online Google form questionnaire were used in the study to gather information about the perception and acceptance of the church members of the Pinoy version of the Bible. The questions asked in the interview were constructed already and checked by an expert in the field. On the other hand, a register analysis was used to identify the key features of the language used in the said version and used all the words of Jesus Christ in the four Gospels of the Bible. To do this, the researcher adopted the framework of Biber and Conrad (2009) in Register Analysis.

The Analysis Procedure of Biber & Conrad (2009) started with situational analysis focusing on the situations and context when the text or passage was written. Then, it was followed by the analysis of the linguistic characteristics of the language used. Lastly, the language's or text's functions can help in describing how a language works.

Before the online interview was conducted, the researcher secured the necessary permits from the Dean of the Graduate School of Bataan Peninsula State University. Also, the researcher sent a letter of request to the Reverends of the Assemblies of God (AG) to seek permission to

interview the members of the church. It was also the way for the researcher to gather information about the approximate number of members (each group) in the AG churches around Bataan.

Data on church members' perceptions and acceptance were collected through voluntary online semi-structured interviews, allowing participants to withdraw at any time without consequences. The researcher ensured that all information would remain confidential and in compliance with privacy policies. After a thorough review, participants were contacted for clarifications on the transcripts and narratives. The narratives were transcribed verbatim and analyzed reflectively using Martinez's methodology (2013). Additionally, a register analysis was conducted to identify key language features in the Pinoy version, focusing on the words of Jesus in the four Gospels. The analysis examined English nouns, adjectives, prefixes (verb formation), transition words, contractions, shallow words, and code-switching.

Since the study used a multi-method approach, both quantitative and qualitative approaches were used. A qualitative approach was used for the register and thematic analysis of the church members' perceptions of the Pinoy version of the Bible. On the other hand, a quantitative approach was utilized to determine the acceptability of the translation and its level of acceptance.

The four Gospels of the New Testament Pinoy version was the focus of this study. It included the books of Matthew, Mark, Luke, and John. There were 87,895 words used in the four Gospels. The book of Matthew contains 26,589 words, Mark has 16,289 words, Luke uses 25,624 words, and John comprises 19,375 words. However, as stated in the limitation of this study, the researcher only focused on the words of Jesus Christ. Specifically, 44,074 words were only subjected to the register analysis: 15,635 words from the book of Matthew, 6,436 words from the book of Mark, 13,027 words from the book of Luke, and 8976 words from the book of John.

Results and Discussion

The result and discussion were subdivided into five (5) parts for clarity of presentation. Part I presents the research participants from each church and the people group. Part II shows the acceptance and level for each people group. Part III presents the key features of the language through register analysis. Part IV answers if the language in the translation is a factor for acceptance. Part V gives the different perceptions of each group towards the Pinoy version of the Bible.

Part I. Research Participants

The study focused on the people group of the Assemblies of God around Bataan. Based on the information provided by the researcher's pastor, members are divided and categorized according to their department or ministry. Youth, men, women, leaders, and elders were the people groups who were the study participants. Given the profile of churches and their number of members plus the criteria that the participant should have read some passages of the Pinoy version, the researcher decided to have three representatives for the youth, two for men, women, and leaders, and only one for elders.

Part II. Acceptance and Level (see pg. 38-43)

	<i>Acceptance</i>	<i>Slightly Accepted</i>	<i>Accepted</i>	<i>Fully Accepted</i>
<i>Youth</i>	90%	29.6%	40.7%	29.6%
<i>Men</i>	30%	83.3%	16.7%	0%
<i>Women</i>	45%	44.4%	44.4%	11.2%
<i>Leaders</i>	75%	66.7%	26.7%	6.6%
<i>Elders</i>	40%	50%	25%	25%

Part III. Key Features of the Language Used

To illustrate the procedure of register analysis, the study conducted a situational analysis first using the framework adopted by Biber and Conrad (2009).

A. Situational Characteristics of Pinoy Version

1. Participants:

- a. *Addressor*: Philippine Bible Society published the Pinoy Version of the Bible,
- b. *Addressee*: It is for Pinoy.

2. *Relations*: It has no shared interaction, yet there is shared knowledge of various Biblical teachings. PBS aims for Filipinos to feel and experience that the Bible is near and accessible to them by considering the language they use every day.

3. *Channel*: It is written and printed.

4. *Production and Comprehension Circumstances*: The Philippine Bible Society initiated the Pinoy Version through its Translation Department after thoroughly analyzing the linguistic situation, specifically in the National Capital Region. It was carefully translated and produced in compliance with the standard of the United Bible Societies, an interconfessional project. In addition, the language that Filipinos use every day was also considered.

5. *Settings*: Based on the article released by PBS, Filipinos have reached a point where the most natural way of speaking is to use heterogeneous or mixed language. Moreover, it is public and can be read by a wide audience (Pinoy).

6. *Communicative Purposes*: There are things easier expressed in English while some are easier said in Filipino or Tagalog. It is informational, and there is narration of Biblical events.

- a. *Factuality*: There are non-fiction events and characters.
- b. *Stance*: It has overt and direct expression of the message.

7. *Topic*: It varies depending on the book and author.

With the situational analysis provided above, it is with no doubt that the Philippine Bible Society had a clear view and goal for releasing the Pinoy version of the Bible, and that is to combat the gap between the Bible, which is seen as holy, and the language of the Filipinos today, which is

seen as somehow informal. It was also to realize that since the language is changing, God's message can adapt to these changes and could still reach the people.

B. Linguistic Characteristics

1. English Nouns

(1) *Pero sumagot si Jesus, "Hayaan muna nating mangyari ito sa ngayon. Kasi ito ang dapat gawin para masunod natin ang lahat ng gusto ng Diyos." So, pumayag si John.*

English translation (NIV): Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented.

(2) *Kaya sumagot si Jesus, "Lumayas ka, Satan! Sinasabi sa scripture, 'Ang Panginoon mong Diyos lang ang sasambahin mo at sya lang ang pagsisilbihan mo.'"*

English translation (NIV): Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"

A noun is a word that we use to name a person, animal, place, etc. In the Pinoy version of the Bible, it is noticeable that the translator decided to use English nouns in replacement for the Filipino nouns. The very reason is the familiarity of the Filipinos with the English nouns.

In connection to this, Aramburo (1970) explained the reason for this. In his study, "The English Errors of Filipino Students: A Contrastive Analysis", he argued that it is because of the belief that when someone has mastered English, it would be a great deal and advantage. Rizal himself recognized the importance of English in the Philippines, for as Leopoldo R. Serrano points out, "The great hero believed English to be the language of the freest people."

2. English Adjectives

(3) *"Sinabi din naman, 'Pag makikipaghiwalay ang isang lalaki sa asawa nya, dapat magbigay sya ng dokumento na divorced na sila.*

English translation (NIV): "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.'

(4) *Kaya maging perfect kayo, tulad ng Ama nyo na nasa langit."*

English translation (NIV): Be perfect, therefore, as your heavenly Father is perfect.

Adjectives are words that we use to describe and give additional information to the noun. Noticeably, in the texts above, the translator chose to use English instead of Filipino adjectives. The words "divorced" and "perfect" are used to emphasize something in the passage. Perhaps, Filipinos are more familiar with the word "perfect" instead with perfect, Lubos, or GAAP.

Similarly, the familiarity with the word “divorced” instead of “paghihiwalay ng mag-asawa” or “diborsyo” affects the choice of words in the translation.

3. Prefixed (Verb Formation)

(5) *Kaya simula nun, nag-preach si Jesus, “Magsisi kayo at talikuran ang mga kasalanan nyo kasi malapit nang dumating ang Kaharian ng langit.*

English translation (NIV): From that time on, Jesus began to preach, “Repent, for the kingdom of heaven has come near.”

(6) *Pero sinasabi ko sa inyo, mahalín nyo ang mga kaaway nyo at ipag-pray nyo ang mga nagpapahirap sa inyo,*

English translation (NIV): But I tell you, love your enemies and pray for those who persecute you

Texts (5) and (6) include examples of English words 'preach' and 'pray' prefixed with a tagalog morpheme 'nag' and 'ipag'. The tagalog morphemes inserted add meaning to the verb. In the sample text (5), the Tagalog morpheme 'nag' indicates that the verb is in the past tense, just like when you change “preach” to “preached”. On the other hand, in the sample text (6), the tagalog morpheme 'ipag' shows a command saying that we should pray those who persecute us.

4. Transition Words

(7) *Walang taong nagsisindi ng ilaw para takpan ng malaking bowl. Instead, nilalagay ang ilaw sa tamang patungan para magbigay liwanag sa lahat ng nasa bahay.*

English translation (NIV): No one lights a lamp and puts it in a place where it will be hidden or under a bowl. Instead, they put it on its stand so that those who come in may see the light.

(8) *“Wag nyong isipin na dumating ako para balewalain ang Law ni Moses at ang mga teachings ng mga prophets. Actually, dumating ako hindi para balewalain kundi para tuparin yun.*

English translation (NIV): Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

(9) *...So kung magbibigay ka ng offering para sa Diyos sa altar pero naalala mong may sama ng loob ang kapatid mo sayo,*

English translation (NIV): Therefore, if you are offering your gift at the altar, remember that your brother or sister has something against you.

Texts (7), (8), and (9) show the use of English transition words to convey the meaning of the passages in the translation. 'Instead', 'Actually', and 'So' are common transition words that Filipinos are using in their daily conversation. The translator decided to use these words rather than the Filipino words.

5. Contraction

(9) *“Kayo ang asin ng buong mundo. Pero pag wala nang alat ang asin, paano uli ito mapapaalat? Wala nang kwenta yun. Itatapon at tatapakan na lang yun ng mga tao.”*

English translation (NIV): You are the salt of the earth. However, if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything except to be thrown out and trampled underfoot.

(10) *“Narinig nyong sinabi, ‘Mahalin mo ang kapwa mo at iparamdam mo ang matinding galit mo sa kaaway mo.’*

English translation (NIV): You have heard that it was said, ‘Love your neighbor[a] and hate your enemy.

(11) *Pero sinasabi ko sa inyo, mahalin nyo ang mga kaaway nyo at ipag-pray nyo ang mga nagpapahirap sa inyo,*

English translation (NIV): But I tell you, love your enemies and pray for those who persecute you.

Contraction, in English language, is used when we want to shorten a certain word. Notice that in the given sample texts (9), (10), and (11), there are Filipino words which underwent contraction. Filipinos are fond of using a contraction to make a speech or message shorter and less ambiguous. It is also observable that in the said translation, in most cases, the translator did not use an apostrophe for the contracted words.

<i>pag</i>	=	<i>kapag</i>
<i>uli</i>	=	<i>ulit</i>
<i>yun</i>	=	<i>iyon</i>
<i>nyong</i>	=	<i>ninyong</i>
<i>nyo</i>	=	<i>niyo</i>

6. Shallow Words

(12) *Sinabi ni Jesus sa kanila, “Sumunod kayo sa akin, at tuturuan ko kayong mangisda. Pero imbes na isda, tao ang huhulihin nyo.*

English translation (NIV): “Come, follow me,” Jesus said, “and I will send you out to fish for people.”

(13) *Pero sumagot si Jesus, “Hayaan muna nating mangyari ito sa ngayon. Kasi ito ang dapat gawin para masunod natin ang lahat ng gusto ng Diyos.” So, pumayag si John.*

English translation (NIV): Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

In translation, the choice of words is very vital, considering also the target readers of the text especially if we are talking about the Bible. The readers must be able to understand each word for better comprehension. The Pinoy version uses shallow words so that the Filipinos can easily understand the passage. The Filipino language has synonymous words but with different levels and degrees.

In connection to this, see that in text (12) and (13), the translator used ‘pero’, ‘pero imbes’ and ‘kasi’ which are easier to understand based on context instead of using other Filipino words.

<i>pero</i>	=	<i>subalit /ngunit/ datapuwat</i>
<i>pero imbes</i>	=	<i>ngunit sa halip / subalit sa halip</i>
<i>kasi</i>	=	<i>dahil / sa kadahilanang / yamang</i>

English translation: but, instead, and because or since

7. Code-switching

(14) *Sabihin mo na lang na ‘Yes’ kung yes at ‘No’ kung no, dahil ang anumang idadagdag dito ay galing na sa Devil.*

English translation: All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one.

(15) *At kung mga kapatid nyo lang ang kinukumusta nyo, very common naman yun. Di ba ginagawa din yun ng mga Gentiles?*

English translation: And if you greet only your own people, what are you doing more than others? Do not even pagans do that?

(16) *Kung ang mahal nyo lang ay ang mga nagmamahal sa inyo, anong aasahan nyong reward? Di ba ginagawa din yan ng mga tax collectors?*

English translation: If you love those who love you, what reward will you get? Are not even the tax collectors doing that?

Text (14), (15), and (16) are examples of how translation used code-switching. Code switching happens when we change the language that we are using in a single statement or piece of writing. The translation switch from Tagalog to English or vice versa. In the table below, see the difference among the texts in English, Tagalog, and Taglish.

With the presented linguistic characteristics of the Pinoy version of the Bible, a clear implication could be drawn. This translation, which incorporates Taglish (a blend of Tagalog and English), reflects broader trends in language use among Filipinos and has significant consequences for both linguistic diversity and cultural expression.

C. Functions

Overall, the features of the language used in the Pinoy version of the Bible were the use of English nouns, English adjectives, Prefixed (Verb formation), Transition words, Contraction, Shallow words, and Code-switching. With this analysis, these features could be a great factor in the perception and acceptance of the people group toward the Pinoy version of the Bible. Moreover, there were members of the church who tend to judge the translation without proper

knowledge about it. Therefore, this analysis could be used to orient and raise awareness regarding the language used in this version. People groups may have the opportunity to explore and gain insights into the Pinoy version of the Bible.

Part IV. Language Factor

Is the language used a factor in the acceptance towards the Pinoy version of the Bible? (see pg. 50-53)

	Yes	No
Youth	57%	43%
Men	70%	30%
Women	65%	35%
Leaders	60%	40%
Elders	80%	20%

Part V. Perceptions

This section described the data from the interview of the participants which were organized into themes and subthemes. Data were gathered from individual interviews and online forms to explore their perception of the Pinoy version of the Bible. Interviews were audio-recorded, transcribed, and reviewed while responses in the online forms were consolidated. Through combined analysis and prolong engagement in the data, the researcher further provided insights into understanding the perceptions of the research participants.

1. Translation Concerns

The translation is an issue for most people. In the study of Petrilli (2003), an interdisciplinary approach was offered for the question of translation. Scholars working in different directions not only recognized translation experts, but also researchers from different areas including semiotics, linguistics, literary criticism, philosophy, biology, and medical science have contributed to discuss the problem of translation in the light of their own competencies.

Therefore, it is not surprising to know that church members are also concerned with the translation of the Bible. In connection to this, subthemes include pure language, confusion, shallow and informal translation.

1.1 Pure Language. With the birth of the Pinoy version of the Bible, some church members are having a hard time reading due to the use of two languages which are Filipino and English.

Women 16 stated that she preferred reading only one language in the Bible.

... Parang mas ok pa din kung English English, kung Tagalog Tagalog...

English translation: I think it is better if it is pure English or pure Tagalog.

Elder 5 also expressed her struggles in reading it.

... Ma-ano, di ko ma... tag-lish kasi iyon e. Kung maganda yung ano. Magulo. Hindi kagaya sa, kung tagalog, tagalog kung English, English mas maganda pa.

English translation: It is Tag-lish (combination of English and Tagalog). It is disorganized unlike if it is pure Tagalog or pure English; it is better.

Leader 19 suggested using pure Filipino language.

...Mas ok siguro na mababaw na purong tagalog nalang.

English translation: It is better if it is just simple pure Tagalog only.

Men 1 also preferred reading the Bible continuously with one language. He also suggested that if two languages will be used, have them separately on a page.

...Ako naniniwala kasi ako pagdating ng kwan, mas maganda siguro kung dere-deretyo, halimbawa, diglot, ang next verse mo diglot yan e. Sa kabila ay English doon naman sa kabila ay tagalog. Palagay ko mas maganda yung ganon para dere-deretyo yung ano...

English translation: I believe if time comes... Better if it is continuous, like diglot, your next verse it is diglot. The other side is English and the other side is Tagalog. In my perspective it is better if it is continuous.

1.2 Confusion. Due to the combination of two languages in the Bible, church members are also pointing out that it can only lead to confusion.

Leader 11 stated that this could lead to confusion in the mind of those who are reading it.

... Kasi maaaring magdulot ito ng kalituhan sa isip ng mambabasa.

English translation: ...Because it might cause confusion in the minds of the readers.

Leader 2 also found some words confusing.

...tapos minsan may translation naman siya na hindi madaling matandaan saka nakakalito.

English translation: ... Then sometimes there are translations which are not easy to remember, it is confusing.

Women 11 is also concerned that it may result

... Yes, kasi pwedeng magdulot ng kalituhan.

English translation: ... Yes, because it might cause confusion.

1.3 Shallow and Informal Translation. One of the repetitive responses of the members when asked about the translation of the Pinoy version of the Bible.

Men 2 stated that the translation is too shallow for him.

...Iyong mismong salin ay mababaw.

English translation: ... the translation is shallow.

Women 5 and Elder 5 shared the same point of view.

... Sobrang babaw na.

... Mababaw.

English translation: ... Too shallow
... shallow

2. *Lacks.* Every translation is still open for revisions and corrections. The interview with the church members revealed that there were still some avenues that the Pinoy version lacks. In the study of Tabalaka (2002), he explored the issues between “semantics” and “pragmatics”. There was a problem in translation for the Setswana Bible. In connection to this, subthemes include lack of holiness, seriousness, and loss of meaning.

2.1 Lack of Holiness and Seriousness. The Bible is the foundation of the beliefs of the Christians and they see it as a holy book. With the release of the Pinoy version of the Bible, church members are questioning the translation due to its lack of holiness and seriousness.

Youth 24 and Women 12 stated that the Bible should be holy and they thought that the translation used somehow lessened it.

...kasi ang Bible dapat sacred or holy yan. Sa language na ginamit somehow parang nabawasan e.

English translation: ... because the Bible is sacred or holy. In the language used, it is somehow lessened.

... kasi para sa akin, nawala yung pagka-holy ng Bible.

English translation: For me, the holiness of the Bible is removed.

Men 7 and 8 also shared the same opinion about it.

... kasi wala ng pagkaseryoso. Kumbaga parang hindi na banal yung dating at mensahe.

English translation: ...because it is no more seriousness. It is like the impact of the message is no longer holy.

... kasi napansin ko na minsan nawawala yung pagkasagrado ng mensahe ng Panginoon.

English translation: ... because I observe sometimes that the sacredness of the message of the Lord is missing.

Leader 11 expressed that the translation lacks holiness and seriousness. He also thought it is like just playing, meaning with no respect.

... kasi parang nakakabastos yung salin. Kasi nawawala na yung pagkabanal o pagkaseryoso ng Bibliya. Parang nilalaro lang.

English translation: ... because it is like the translation is disrespectful. The holiness or seriousness of the Bible is missing. It is just like playing with it.

2.2 *Loss of Meaning.* The translation is very crucial. There are so many considerations to be observed. One of those considerations is to stick with the meaning. Though the process of translation for the Pinoy version of the Bible was already explained, still church members have concerns about it.

Elder 1 expressed his concern about the loss of God's revelation to the young generation.

... Nawawala yung tunay na revelation ng Panginoon sa kabataan at sa mga nagbabasa.

English translation: ... the true revelation of the Lord to the youth and the readers is missing.

Leader 4 had the same dilemma. There might be a wrong interpretation of the message of the Lord.

... Kung paano mai-interpret ng kabataan. Ano ba yung gustong sabihin nito ng ano, ano ba, sa malalim ba na ano, iyun lang

English translation: ... how the youth interprets it. What does it really wanted to say? Is it deep? Like that.

Men 1, 2 and 15 shared the same thinking about losing the true meaning of the word of God.

... hindi siya masyadong makapagbibigay ng mas maayos na pahayag doon sa nagbabasa.

English translation: ... it cannot really give a better revelation to the reader.

... Hindi ako pabor sa pagsasalin. Nawawala yung mismong gustong iparating.

English translation: ... I am not in favor of the translation. The intended meaning is gone.

... Kasi kapag binasa mo siya, hindi mo makukuha ang totoong pagkakahulugan ng mensahe ng Panginoon.

English translation: ... because if you read it, you cannot get the true meaning of the message of the Lord.

3. *Specific Audience.* Most of the church members who were interviewed agreed that the Pinoy version of the Bible was created for the younger generation even though it was not stated by the

Philippine Bible Society. The target audience of the said version is all Pinoys who wanted to read the Bible using the language they are using every day. Bible translators are doing their best to translate Scriptures in a clear, natural, and accurate way as possible in receptor languages. They also believe that if the Scripture is in the local language, people will no longer have trouble understanding it. Decoded meaning of the text and contextual assumptions are combined by the readers to infer the intended meaning. They may still find Scripture difficult to understand and, consequently, irrelevant (Hill, 2014). In line with this theme, subthemes included are For the Younger Generation and Age Factor.

3.1 For Younger Generation. This is the most repetitive pattern in the data from the interviewees. Most of the church members thought that the Pinoy version of the Bible will surely fit the young generation specifically the youth.

Youth 3, 4, 5, 7, 23, 24, and 25 shared the same point saying that the Pinoy version of the Bible is for their generation and they felt like they are motivated and encouraged to read the Bible.

... mas madaling maintindihan ng younger generation.

English translation: ... it is easier to understand for the younger generation.

... Maaari po itong makahikayat ng mga millennials sa panahon ngayon dahil sa wika po na ginamit.

English translation: ... it can encourage millennials in this generation because of the language used.

... More on youth friendly siya kaya makakarelate talaga ang mga youth.

English translation: ... More on youth it is friendly; they can really relate to it.

... ayos lang ito dahil ito ay mas pinasimple lamang at parang direktang nakikipag usap sa isang kabataan.

English translation: ... It is okay because they make it simple only and it is like talking directly to the youth.

... Ok na ok para sa mga millennials like me

English translation: ... This really okay for the millennials like me.

... Pang generation ngayon.

English translation: ... It is for the generation today.

...Generation Z!!!

Moreover, Women 6, 9, 13, 15, 17, and 20 saw it as an opportunity to reach out to the younger generation.

...Kasi kung titignan natin sa new generation, yung mga salita kasi doon, talagang kinuha nila kung anong kalakaran ginagamit ng bagong henerasyon ngayon.

... *Ok siya para sa Kabataan*

English translation: ... it is good for the youth.

... *Ok na ok sa mga kabataan.*

English translation: ... it is really okay for the youth.

... *Ok naman kasi kung para sa kabataan, para mas mahikayat sila.*

English translation: ... It is okay for the youth, to encourage them.

... *Mas makakahikayat ng kabataan na magbasa ng Bible.*

English translation: ... youth will be persuaded to read the Bible.

... *Good for our youth.*

Furthermore, Men 5, 6, 9, 10, 11, 14, and 17 also noticed that the version is for the youth.

... *Kasi para sa mga bata yung salin. Pang bagets.*

English translation: ... because the translation is for the youth, the young ones.

... *Mas mahihikayat nito yung mga bata.*

English translation: ... the youth could be persuaded.

... *Para sa mga kabataan yung salin.*

English translation: ... the translation is for the youth.

... *Ginawa yata ang salin na ito para sa mga kabataan natin.*

English translation: ... I guess the translation is for our youth.

... *Okay naman kung para mahikayat natin ang mga kabataan nating magbasa ng Bibliya.*

English translation: ... It is okay if the objective is to persuade the youth to read the Bible.

... *Para sa mga millennial ang salin e.*

English translation: ... the translation is for the millennials.

... *Tamang tama sa ating kabataan.*

English translation: ... it is absolutely fitted for the youth.

Leaders 4, 5, 6, 9, 10, 12, 16, and 18, just like other members, also saw the opportunity to reach out to the youth today since it is noticeable that youth do not longer spend time reading the Scripture.

... Kasi sa kabataan medyo catchy siya.

English translation: ... because in the youth, it is slightly catchy.

... Ang lenggwahe ay para sa mga kabataan.

English translation: The language used is for the youth.

... Mas makakatulong ito para mahikayat ang ating mga kabataan para magbasa ng Bibliya. Malay natin, ito ang maging dahilan upang mas mapalapit sila sa Diyos diba?

English translation: ... It could help in encouraging our youth to read the Bible. Who knows, this could be a way for them to get close to God, right?

... Bagay na bagay sa ating mga kabataan.

English translation: ... it is absolutely suited for the youth.

... Good for the youth.

... Sa tingin ko higit na makakatulong ang salin para mahikayat na magbasa ang mga kabataan. Sa panahon kasi ngayon hindi na sila nagbibigay ng oras sa ganyan.

English translation: ... in my opinion, the translation could help more in persuading the youth to read. In this generation, they don't a lot time for that kind of activity.

... Ok siya lalo sa kabataan natin. For sure maeenjoy nila.

English translation: ... it is okay especially for our youth, they will surely enjoy it.

... Para sa masa, sa millennial.

English translation: ... it is for the general public, for the millennials.

Even Elders 2, 6, and 9 stated that it will be suited for the youth today.

... Sa akin okay, sa akin ha, sa aking opinion maganda. Talagang madaling gamitin siya dahil ngayon mga kabataan ngayon talagang, sasabihin nila sa tagalog pero may kadugtong na English diba?

English translation: For me, just for me, in my opinion it is good. It is really easy to use because today, youth also say Tagalog then followed by English words, right?

... parang sa mga, sa kabataan, napakadali niyong intindihin.

English translation: ... for the youth, easy to understand.

... Kung para sa ating kabataan, pwede.

English translation: ... if for the youth, it could be.

3.2 *Age Factor*. In line with the subtheme 'For Younger Generation', church members also perceived that age may hinder the older generation from understanding the meaning of the message in the Pinoy version of the Bible.

Youths 3, 6, and 8 pointed out that the older generation may have difficulties in reading the said version.

... mas madaling maintindihan ng younger generation unlike sa mga not so young na.

English translation: ... younger generation could easily understand unlike for the not-so-young ones.

... Hindi siya para sa mga matatanda.

English translation: ... it is not for the old people.

... Ok sya for this generation pero kung mga medyo oldies ang magbabasa baka magka issue.

English translation: ... it is okay for this generation but for the old people, there could be an issue.

Men 5, 8, and 15 also expressed their concern about their age.

... Oo kasi tag-lish nga, hindi na bagay sa akin, sa aming mga tatay na.

English translation: ... yes because it is combination of Tagalog and English, it is not for me, for us, fathers.

... Karamihan din sa mga katulad kong tatay, hindi magugustuhan ang salin.

English translation: ... many fathers like me, we will not like the translation.

... Bagay lang ito sa mga kabataan hindi sa kagaya naming may edad na.

English translation: ... it is only fitted for the youth not for old people like us.

Leaders 13 and 20 had the same thinking about the age that may affect the understanding of the older generation.

... Okay siya kung para sa kabataan. Pero sa matatanda, I don't think so.

English translation: It is okay if for the youth. However, for the old people, I don't think so.

... Kung kabataan siguro ang tatanungin, ok sa kanila. Pero sa akin, hindi e.

English translation: ... if the youth will be asked, it is okay for them. But for us, no.

Elders 2, 4, 6, 9 and 10 expressed their discomfort with some words that are used in the Pinoy version of the Bible.

... Siguro sa mga may edad. Sa mga matatanda na kasi syempre hindi sila pamilyar sa mga nagtataglish, alam mo naman sanay na pure tagalog, ganon, iyun siguro iyun yung mga maa-ano natin, yung mga may edad,

English translation: Maybe for the old people, old people are not familiar with Tag-lish, we are used to pure tagalog. So, probably for the old people.

... pero kapag talagang oldies na, (laughs) yung lalim ba, yung lalim ng salita, parang para ano, kasi nga tinaglish 'di ba. Parang may mga pangkabataan na word, ganon.

English translation: ... But if oldies (laughs) the depth, the depth of the words, it's like, it is combination of Tagalog and English, right? It is like for the youth, the words used, like that.

... pero sa kagaya naming matanda, babaw na babaw kami.

English translation: ... but for the older people like us, for us, it is too shallow.

... tulad kong may edad na, may mga salitang hindi ko maiintindihan.

English translation: ... just like me who's old, there are words I can't understand.

... Sa tulad kong matanda na, hindi ko na maiintindihan ang ibang salita ng mga kabataan ngayon.

English translation: ... for the old people like me, I do not understand some words of the youth today.

4. *Strong Points.* There is always a reason why translators are rendering a certain translation. Philippine Bible Society also explained the reason behind the creation of the Pinoy version of the Bible. There are few reasons and two of those are evident with the data gathered during the interview of the church members which are the two subthemes: Easier to Understand and Trending.

4.1 Easier to Understand. With the use of two languages, it would be easier for the younger generation to understand the meaning of the Scripture.

Youth 10, 15, 18, 19, 26, and 27 stated that they can easily understand the meaning compared to reading it in the older version.

... Kung sa language na ginamit sa translation ng Pinoy version it is acceptable lalo na kung part ka ng generation Z, kasi mas madaling maintindihan yung salita.

English translation: If it is about the language used in the translation of the Pinoy version, it is acceptable especially if you are part of the Generation Z since you can easily understand the words.

... Mas naintindihan ko sya at hindi mahirap basahin. Ung translation n'ya is same lang din naman sa thought ng other translations. I think di naman nababastos ung Bible cause it's all about the thought naman.

English translation: It is easier to read and understand. The translation has the same thought compared to other translations. I think it is not disrespecting the Bible because it's all about the thought.

... Ang language na ginamit ay mas naiintindihan, at mas naaabot ako ng version na ito dahil ang language na ginamit ay kagaya ng language ko.

English translation: ... the language used is more understandable, I was reached by this version because of the language used which is the same with the my language.

... The language used is appropriate for the particular audience that they want to reach. The form of speech is more conversational where its readers can easily understand the emotions of every expression.

... Madali lang siyang intindihin plus nakakaenjoy.

English translation: ... it is easy to understand and enjoyable.

Women 6 and Elder 6 also thought that it would be easier for the youth to get the meaning of the scripture because of the Pinoy version of the Bible.

... pero kung i-aano natin sa generation ngayon, tanggap nila kasi, or pwede nating tanggapin kasi iyon yung, mas ano sila e, mas maiintindihan nila, mas mauunawaan nila yung sinasabi kasi iyon yung lenggwaheng ginagamit nila ngayon.

English translation: But if we will try in this generation, they accept it or we can accept it since it is for them to understand the language used in the translation.

... pero kapag iyon ang binasa, madali, parang napaka-daling intindihin, "ay eto pala yun" tsala lalo na ang kabataan naman, yung mga millennials talaga naman tag-lish e. Ako iyon ang opinion ko. Sa akin pwede ko siyang tanggapin kasi lahat ng ano yan e no, pero ico-compare ko sa ano, mababaw, pero sa kabataan, gusto ko siya. Para maintindihan nila lalo.

English translation: ... but if you read it, it is easy, it seems easy to understand. You would say to your self, "Oh, it means like this?" Also, the Millennials today are using combination of Tagalog and English. That is my opinion. I will accept it but compared to the others, it is shallow. But for the youth, I want it, for them to understand.

4.2 Trending. Language is dynamic, so is the Bible. Bible translators also wanted to render translations using the language of the people today just like the Pinoy version of the Bible for the Filipinos.

Youth 2, 4, 9, and 22 gave the same point of view and pointed out that it caught their attention.

... Sumasabay yung language kumbaga.

English translation: ... the language is dynamic and changing with the trends.

... Maaari po itong makahikayat ng mga millenials sa panahon ngayon dahil sa wika po na ginamit.

English translation: ... it could persuade Millennials in this generation because of the language used.

... Napapanahon at nakukuha ang atensyon ng mga mambabasa.

English translation: ... it is trendy and could get the attention of the readers.

... Parang yung mga nababasa natin ngayong contemporary books.

English translation: ... it is like the contemporary books that we are reading.

Women 12, Men 18, Leader 1 and 7 also shared the same opinion about it.
... Yun ang uso ngayon e.

English translation: ... that is what is trending right now.

... Ang masasabi ko, iyan ang uso ngayon lalo sa mga kabataan.

English translation: ... what I could say is that, it is what is trending now especially in the youth.

... Mas ano, sa ating panahon, okay namang i-adapt yun, mga language na yun, kasi iyun yung term ng marami siguro sa kanilang part, maiintindihan nila yun.

English translation: In our generation today, it is okay to adapt the language like that, the language of the many, they could understand it.

... Ang tag-lish na salin ay napapanahon.

English translation: The combination of Tagalog and English is up to date.

After employing the multiple method approach, it was observable that the youth and leaders who were seen as the young ones in the church, accepted the Pinoy version of the Bible and they also gave mostly positive reviews and comments about it. On the other hand, men, women, and elders who were seen as elderly in the church did not accept the translation and gave mostly negative comments and reviews about it. All in all, the features of the language and their perceptions about it affected the acceptance of the Pinoy version and its level among the church members.

The Pinoy version of the Bible has gained significant attention in the Philippines for its use of contemporary language that resonates with younger audiences. Its appeal extends beyond national borders, offering insights into global trends in translation and cross-cultural communication which points out the trending use of contemporary language, the relevance of culture in translation process, and engagement in modern communication channels.

Conclusion

In this study, the following conclusions were drawn:

(1) Majority of the youth accepted the version and church leaders slightly accepted it. (2) Majority of the men, women, and elders in the church did not accept the Pinoy version of the Bible. (3) Based on the conducted register analysis, the key features of the Pinoy version of the Bible were: English Nouns, English Adjectives, prefixed (Verb Formation), Transition Words, Contraction, Shallow Words, and Code-Switching which supported the concept of stylistics that literary works have its own style. Meaning-based theory also supported the result since the Pinoy version of the Bible used meaning as a basis of translation. Furthermore, it was noticeable that Word-formation theory reinforced the result since some words were products of blending, clipping, etc. (4) All of the people groups (youth, men, women, leaders, and elders) agreed that the linguistic feature affects their acceptance of the Pinoy version of the Bible. (5) The following were the perceptions of the people groups drawn from the thematic analysis: Translation Concerns (Pure Language, Confusion, and Shallow and Informal Translation), Lack and Loss (Holiness and Seriousness, and Meaning), Specific Audience (For Younger Generation and Age Factor), Strong Points (Easier to Understand and Trending) which was in line with the Register Theory dealing with the context of culture and not just about what language is but how the language means.

Recommendations

Based on the conclusion drawn, the following are hereby recommended:

(1) Church members may consider the findings as a guide to understand the different perceptions of each people group to achieve harmony. (2) The results could be used if the Philippine Bible Society is considering publishing another Bible version for the Filipinos and using the Dynamic Equivalence Theory (from source to target language) and the Semantic and Communicative Translation Theory (making the text more native and original as much as possible) for effective translation. (3) The study may help Christian churches in identifying the needs of each people group. (4) The findings of the study may have brought out important data

about the changing language of the Filipinos. There is also a need to explore this area from structure to context which could be another field for research especially in language education. (5) It is encouraged to do the study in other denomination of Christianity. (6) Update and inform other church members and Filipinos who are unaware of the changes in language development as well as in translation. (7) Language teachers should also visit the findings especially the linguistic features to help them for improving teaching and instruction.

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DECLARATIONS

Ethical Procedures

To follow ethical standard in conducting the study, a letter to the Assemblies of God Reverend was secured. Then, an Informed Consent for the study participants was also prepared. Before interviewing the participants, an interview protocol was made and executed.

Statement of consent for publication

We, Bingo B. Dela Cruz and Margie May G. David, authors of the study entitled, "Exploring the Pinoy version of the Bible: A Multiple Method Approach" is giving our full consent to the Peninsulares International Journal of Innovation and Sustainability to publish our work.

Bionote

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